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New Age Interpreter

A magazine issued every month or two devoted to studies designed to aid the modern seeker to a spiritual reorientation in the light of the Ageless Wisdom. Ten issues \$1.50—Six issues \$1.00 THEODORE HELINE, Editor 15c a copy

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TIBET—Serene Dwelling Place of the Mysteries

An Ancient Prayer of India

O Thou who giveth sustenance
To the universe;
From whom all things
Proceed and do return;
Reveal to us the true
Spiritual Sun
Hidden by a disc of
Golden Light,
So we may know The
Truth and do our
Whole duty
As we journey to
Thy Sacred Feet.

Om Mani Padme Hum

Theocratic Tibet

II

Where Modern Politics Wrestles with an Ageless Dream

For ages past Tibet has lived virtually to herself alone. Situated on the roof of the world in an area apparently reserved for solitude and contemplation, the Tibetans have as a matter of national policy sought to remain completely free from all alien political alliances and foreign entanglements. Brooding through the centuries on the purely spiritual aspect of life and dreaming of the future restoration of man's lost estate, the religiously dominated people of Tibet have taken but slight interest in material enterprises within their own country and none whatever in the world that lies beyond their borders. For Tibet international politics have been virtually non-existent.

Nor has the outside world been interested until recent times to intrude itself upon this secluded people. But now when the forces of an incoming New Age are everywhere shattering the old established forms that have become inadequate, if not actually resistant to the formation of structures suitable to humanity's present and future needs, the ancient Tibetan way of life is also being subjected to the powers that make for change.

Those powers are both cosmic and planetary; they manifest through human agencies and national entities. And so we find Tibet today compelled by the existing world situation to actually come to grips with international problems and to enter into practical political and economic negotiations with the outside world. From an age-long dream she is awakening to the realization that she, too, must now arouse herself and begin to play a responsible part in a world that is One.

While there is as yet no very conspicuous evidence of such an awakening, signs of it are unmistakably present. These signs spring not so much from what the Tibetans are doing on their own initiative to widen their outlook and broaden their activities as it does from actions taken by foreign powers in relation to Tibet which are of such a nature that the Tibetans must deal with them whether they like it or not if they wish to retain their national integrity and to preserve their religious way of life.

TIBET'S TIE WITH CHINA

Throughout its long history Tibet has been virtually an independent nation. It formed a part of the Manchu Empire of China. But its only link with China proper was the Manchu throne. Because of this link the Chinese who overthrew the Manchus have a certain claim on Tibet, but it is a claim that the Tibetans no longer acknowledge.

For one thing the Tibetans are not Chinese and for another they were never conquered by the Chinese. So in 1913, two years after the Manchu's were overthrown and the Republic of Sun Yat Sen was established, Tibet declared officially her independence. Prior to this time she had retained a formal tie with China, first because of the protections it offered against possible British encroachments, and later as a safeguard against Russian aggression.

In the past few months with China going Communist, the situation has changed so radically that the aggressor now most feared is that very same state to which the Tibetans formerly looked for protection.

When the Communist regime came into power and established the People's Republic of Communist China in September of last year, they promptly served notice that they would not cease their conquests until all Chinese territory including Tibet would be "liberated" from the control of the now exiled Nationalist Government of Chiang Kai Shek.

And so when, in the interests of maintaining its self-declared sovereignty, Tibet recently expelled the Chinese National Government's Mission in Lhasa, the Chinese Communist regime issued a statement to the effect that such expulsion was in order but that the authority to do so lay not with Tibet, but with Communist China as the successors to the Chinese Government which it replaced.

The specific reasons given by Tibet for expelling the Chinese Mission serves well to indicate how the turmoil of world politics is crowding in upon her. The reasons were threefold. First, being fearful of Communism lest it enter and destroy their religion, which means more to Tibetans than the very motherland itself, they preferred to run no risks of having among the membership of the Chinese Mission individuals who might be Communists and so carry on activities subversive to Tibet's national interests. Secondly, they took this step to make it clear to the newly established Communist regime that they did not intend to harbor any Chinese official representation in their capital, and that they did not need to send any for it would not be received. Thirdly, it was a means of reasserting their national independence. All three reasons were obviously inspired primarily by the repeatedly announced threats of Communist China that Tibet, like every other part of the Ancient Chinese empire, was theirs, and that Tibet would sooner or later be obliged to return to a recognition of their one-time allegiance to China.

According to Communist threats and Tibetan fears as reported in the press, invasion might come before this next winter sets in; if not then, it is looked for as likely to come to pass next summer. Against this danger, the Tibetans are taking precautionary measures, including consultations with foreign powers. For example, Lowell Thomas reported that in his interview with the Dalai Lama on his recent visit to Tibet, the question

of possible aid from the United States was raised. It has also been rumored that Tibet has made some cautious inquiries at New Delhi about the possibility of establishing an air line between the Indian Capital and Lhasa. The significance of this is highlighted by the fact that such a proposition is made by a country that forbids the landing of any foreign plane on her soil. Hence it is quite logical to conclude that the real reason for considering the admission of modern transport into Tibet is prompted by the developing international situation that may make a speedy evacuation of the Dalai Lama and government officials not only desirable, but of the greatest importance to all the things they most value, namely, the preservation of their hierarichal Theocratic Government which to them is at once both secular and sacred.

In anticipation of a Communist invasion it is also reported that the feudal lords are getting what wealth they can out of Tibet into the neighboring Buddhist States of Bhutan and Sikkim, knowing that it will be confiscated and their ancient system of privilege destroyed as soon as the Communists take over.

Official Tibet also proposed recently that a goodwill mission be sent abroad to plead her cause in the event her independence be endangered, whereupon Communist China promptly informed Tibet that she had no right to make such a move and gave notice to the world at large that any nation that would receive such a mission would be regarded as unfriendly. Lhasa's answer to this was a renewed proclamation of her independence, and this time that declaration was addressed not only to China, but now for the first time to all the outside world. The proclamation was broadcast in English, Chinese and Tibetan from Station Tibet, the one and only radio station in all the land. (This station was only recently installed. It was done by a resident Englishman.) Tibet also took occasion at this time to ask the non-Communist world for aid against the threatened Communist aggression. And so we see how world events are drawing even this remote, unwilling people into the mainstream of world events.

Tibet stood with China during her war against Japan and offered aid to the Nanking Government. At the same time Chiang Kai Shek was endeavoring to woo Tibet into a relationship closer than that of a dependency. His ambition was to make the country an integral part of China proper.

But Tibet was not responding to any such overtures claiming that her government was representative and affirming yet again her freedom from Chinese sovereignty.

In 1947 the former pro-Chinese Regent was executed for plotting the overthrow of the incumbent. The Chinese Communists are urging Tibet to revolt and assert that the Panchen Lama, the coruler with the

Dalai Lama, has asked them to liberate Tibet. This may well be propaganda after the familiar Communist pattern.

RUSSIAN RELATIONS

Certain it is that Soviet Russia will lose no opportunity to support their new Chinese ally to gain control of Tibet. Lhasa, as the Sacred City to all the Buddhist world, has now come to occupy a place of very real importance in the struggle for world control between the Commuthrone exercises an influence over scores of millions of faithful Buddhists in Asiatic countries many of whom are yet to be won over by one side or the other in the war that has now passed from the earlier stages of mere ideological conflict and political aggressions to that of armed invasion and military combat.

It is this vast influence of the Tibetan throne that above all else makes control of Tibet a matter of very great importance in the conquest of Asia. It is not its material resources nor its man power, both which are negligible. Nor is it for the political influence it exerts in any quarter. It is first of all for the spiritual authority it exercises over the Buddhist world whose support is of immeasurable value in the conflict in which the great powers are now engaged and secondly for the strategic geographical position it has come to occupy with the advent of aerial warfare and the use of atomic weapons. So Tibet is today actually in the world whether or not she chooses to be of it.

Lowell Thomas reports Tibet to be the most anti-Communist country in the world and that the monastic rulers live in terror lest their Theocracy be destroyed and their ancient spiritual practices be brought to naught by enemies not only of their particular way of life, but of all religion.

Russia's determination to bring Tibet under her orb of influence by means direct or indirect can perhaps best be appreciated by her charge that Great Britain and the United States have collaborated on a plan to detach Tibet from China and to establish it as a "colony and military base" directed against Communist China. Furthermore, they interpreted Lowell Thomas' visit as a "peculiar mission" and as pointing to "insolent United States interference." That it had international significance in Soviet eyes is understandable not only in view of the fact that all parties to the present world struggle are seeking every vantage ground for military operations, but also from the fact that Mr. Thomas was accorded an interview with the Dalai Lama to whom he carried a message from the President and in turn brought President Truman a message from the ruler on the sacred Buddhist throne. It was the first time in history that direct communication has passed between the governmental heads in Washington and Lhasa.

Incidentally, the message to the President, which consisted of a hand written scroll, deplored conditions in the world because of "troubles between people." It asserted Tibet to be a wholly independent country, ruled only by His Highness the Dalai Lama, who was described as a true reincarnation of Chenresi, the Buddha of Mercy. His age was given as fifteen. Since he will assume rule at eighteen, this will be three years hence, or in 1953.

RELATIONS WITH GREAT BRITAIN

Historically, only Great Britain, aside from China, has exercised any appreciable influence at the court of Lhasa. It was the English, with a military expedition under General Younghusband who first opened the Forbidden City of Lhasa to the world. That was in 1904, and the action was taken to counteract a growing influence that Czarist Russia was beginning to exercise at the Tibetan Court.

It is interesting in this connection to note that Russia's manner of infiltration then was much the same as now, and that the imperialistic rivalries between Russia and Great Britain are of long historic standing. A Russian professor had won his way to the Tibetan Court as a tutor of the Dalai Lama, a position which afforded him the opportunity of not merely tutoring the young Dalai Lama in academic and metaphysical subjects but of also furthering the political ambitions of his country by planting ideas in the youthful, plastic mind of his royal pupil that were calculated to contribute to such ends.

In 1907, three years after Britain had made her military entrance into Tibet, an Anglo-Russian Convention recognized China's sovereignty over Tibet. In other words, it was agreed between these two great powers that neither one would make an attempt to alter the Tibetan status by bringing her under any other protectorate. This neat balance of power was later upset by the rise of Soviet power in the East and still further by the more recent Communist victory in China.

Historically the office of the Dalai Lama has been pro-British while that of the Panchen Lama has been pro-Chinese. This is perhaps natural since the Dalai Lama is the political as well as the spiritual head of the nation, whereas the Panchen Lama exercises religious authority only. Britain's international concerns are primarily political and consequently have the closer tie with the Dalai Lama; China's interests have been primarily cultural and hence her closest tie with the Panchen Lama.

In 1948 the Mongolian-Tibetan Affairs Commission asked China's Foreign Office to discontinue British special rights in Tibet now that India was no longer a British subject people but an independent nation. Since Mongolia comes within Russia's sphere of influence such a move

to reduce Britain's continued diplomatic position of advantage in Lhasa may reasonably be interpreted as emanating from Soviet sources.

INDIA'S POSITION

With India set free and Britain's position in Asia far less influential than it was formerly, it is India and not Britain nor China that at the moment exercises the major influence in Tibet. It is the only country that has official representation in Lhasa today. Of all the bordering nations, India comes the closest to Tibet culturally and spiritually. She regards Tibet as under the nominal sovereignty of China and has declared it to be her intention to help maintain that status but by diplomatic means only. As to the Nepal, a semi-autonomous nation situated between India proper and the southern boundary of Tibet, the government at New Delhi has declared itself ready to take military measures if necessary against any power violating her borders.

AMERICAN RELATIONS

As we have already observed even remote Tibet has not been completely outside the realm of Chinese, Russian and British geopolitics. To America she has been virtually politically non-existent until this very day when she must, under the pressure of events, emerge from her isolation and come forth to play a part in world affairs. Fearing Communist aggression Tibet has appealed by radio to the outside world for help, and now that the United States has made her position clear in relation to Communist military aggression anywhere and backed up that position with the material and military might at her command, it is evident that Tibet today looks to the United States as to no other country for the help she may need to retain her national sovereignty and her self-elected way of life. The wide publicity that this land has received in our popular press these few months past is a signifier of that closer connection that is developing between our country and this strange and distant land.

Up to this time only six Americans have wrung from Tibetan authorities the permission to enter their country. So swiftly are the old patterns being broken up and isolation disappearing that Tibet might now find herself in a position any day when she will be pleading for Americans to come trooping in by battalions.

There are other related signs, too, of a growing nearness between Tibetans and Americans such as for example, the opening of a Tibetan Library in New York in 1947 and the introduction in this same year by Yale University of a course in Tibetan culture. This is the first time such a course has been offered in any American school.

There has also been issued recently a "Simplified Grammar of the Literary Tibetan Language" to enable students to read the Tibetan classics. The announcement of this literary aid points out that Tibetan liter-

ature is still almost a virgin field the surface of which has only been touched by a handful of orientals during the last century . . . Today," the announcement goes on to say, "Tibet remains the last unlocked treasure chest of Ancient Wisdom, for all that is lost in India can be found in Tibet."

As further evidence of the forces at work to open Tibet to the world was the publication a few years ago of a new type English-Tibetan dictionary which presents new methods of learning the Tibetan language. This is the work of an Englishman, Sir Basil John Gould.

It is to be observed in this connection that the most valuable literary works in the world are not in the Vatican Library or the British Museum or in any other institute housing like treasures but in Tibet where for centuries past priceless documents have found their way from other parts of Asia, India in particular, for safe keeping against the dangers of destruction from wars and social upheavals. There many records reside against this new day of revelation when much that has been so long concealed is due to come out into the light.

Then in the occult sphere there has come into being in the course of the past thirty years that veritable library of Ancient Wisdom issued by the Arcane School in New York under the direction of the late Alice Bailey which bears the signature of an Illumined Mind who has chosen to sign his works as The Tibetan.

RE-EMERGENCE OF THE ANCIENT WISDOM

One of the greatest spiritual events today is the growing recognition of the existence of Masters of Wisdom and the organized work which they are performing behind the scenes for the whole of humanity. Also of great spiritual importance in our time is the Western world's wider acquaintance with and observance of the Wesak Festival. This festival, which occurs during the May Full Moon, is an event of the deepest significance in the sacred calendar of the Buddhist world. It occurs in a mountain bowl in Tibet and marks the annual momentary return of the Lord Buddha into man's very midst in accordance with a pledge given to humanity before His Liberation into the higher realms. It is a ceremony in which the Lord Christ also participates and which leads up to the June Full Moon festival when the Christ presides and carries the spiritual impulse that rises as the Sun moves northward in its six months upward course culminating with the Summer Solstice or His Ascension time. A contemplation of these festivals and the actual outward observance of the Wesak Moon in "The Land of the Buddha of the Boundless Light" will serve to further impress the mind with the unique and sacred character of the lofty, isolated land of scenic grandeur and spiritual sublimity that we know as Tibet.

Here is an area of powerful magnetic radiation which impells even the human beings within its environs who are as yet in the kindergarten stages of their evolution and who have not yet learned the lessons of the most elementary ethics to nevertheless give themselves over naturally, instinctively and reflectingly to spiritual exercises, similar in nature to those which are so powerfully operative on those higher levels of consciousness on which the Masters function.

How conspicuously the outer reflects the inner! One of the outstanding climatic features of Tibet is the rarity of the atmosphere found at altitudes ranging from fifteen to nearly thirty thousand feet and correspondingly the rarity of the spiritual atmosphere generated in its hidden mountain ashrams. Winds, the vehicles of atmospheric purification, blow high and steady throughout a large part of the year. And gold, the metal which is to the mineral kingdom what the Masters, or the kingdom of souls, are to the kingdom of ordinary humanity, is universally distributed in Tibet, a remarkable phenomena true of no other country on earth.

When the fundamentals of the Ancient Wisdom are common knowledge there is a recognition of the sacredness of all life, hence no fishing or hunting in Tibet. And, unrelated as the fact may appear, the machine is virtually outlawed. To our materialistic way of thinking this means but one thing — primitive undevelopment and material backwardness. But it also means something else. It means that Tibetan life is free from those properties that tend to mechanize life, and as the occult scientist, Rudolph Steiner, says, "to press it down to the level of the mineral kingdom." It is a fact which points to the existence of a condition that may be of greater importance to the specific spiritual mission Tibet has to fulfill than even the most brilliant achievements along the line of modern mechanization.

To properly elucidate the subject here raised requires a more extended treatment than can be given it in this brief article. But even a hint will be sufficient to further emphasize how everything seems to conspire together to make Tibet something of a planetary ashram where the purest and loftiest souls can work to the best possible advantage.

The Zoroastrian religion has much to say about Madza or Light and Ahriman or Darkness. The nature of the Ahrimanic influence is to link man to the material world. Mechanized living, therefore, furthers Ahrimanic objectives. The implication here is not that we should have no machines, no assembly lines, no modern industrialism. These belong rightly to man's development in the physical world and to his required mastery of material forces. But unless the mechanization of life is accompanied by a spiritualization of the same, the soul of man is drawn more and more away from the spirit and is in danger of becoming too closely tied to the

material. From that pull Tibet is free. It operates unimpeded in the execution of its specifically commissioned work which at its highest levels is that of liberating mankind from every influence that tends to keep him earth-bound. Tibetan life pulsates to the free, flowing rhythms of the soul rather than to the thumping beat of the world machine. Undoubtedly it is right that this has been so.

RAY RULERSHIP

In her recent book *The Destiny of the Nations*, Alice Bailey enumerates five primary planetary centers from which cosmic energies are flowing out into the life of humanity. These five inlets are marked by as many cities, namely, London, New York, Geneva, Tokyo and Darjeeling. Energies from the latter point of spiritual influx conditions more especially the life of India and the greater part of Asia. Tibet comes within its particular sphere.

This center forms a triangle of force with London and New York. (The U.S.S.R. comes within the sphere of the Geneva center.) From this inner relationship it may be concluded that between the major powers now contending for control, Tibet is more closely and strongly linked inwardly to the Anglo-American influences than she is to those of the Soviets. The Ray influence links Darjeeling more closely with London and New York than with Geneva and Tokyo. Its Soul Ray is the same as the Soul Ray of New York, namely, the Second or the Love-Wisdom Ray and its Personality Ray is the same as the Soul Ray of London, namely, the Fifth or the Ray of Concrete Knowledge and Science. It has no Ray correspondence with Tokyo but its Soul Ray is the same as Geneva's Personality Ray.

The Darjeeling Center is astrologically ruled by Scorpio, the most secretive, occult and powerful sign in all the zodiac, a fact fitting into the picture as a whole as we observe it outwardly.

THE SYMBOLISM OF THE TIBETAN FLAG

The Tibetan flag when viewed alongside of the flags of other nations will appear to be quite as much in a class by itself as does the land it represents when looked at in relation to all other countries in the world. The central and dominant feature of this flag is the rising Sun behind which extend blue and red rays, and fitting it is that a people who live in the midst of the most imposing natural setting that this earth can provide should place in the center of its flag the most glorious object in the heavens above.

Under this heavenly orb whence comes the inner and the outer light and life by which we live, is the wheel of life, that wheel on which we turn and turn until our reincarnational pilgrimage on earth shall have

taught us all the lessons it can provide leaving the soul free to take up its further progression on other and higher levels of being. This ultimate liberation is represented by jewels surmounting the wheel of life. To complete this flag of richest symbolism are two lions, one on either side of the wheel of life. They represent the pair of opposites between which life's experiences shuttle forth and back so long as we remain attached to the wheel of earthly life. They are also the pictorial symbol of Leo, home of the Sun, and represent the power of love and compassion by which the race is being redeemed from its fallen state and conditioned for entering into the new heaven and the new earth. The appropriateness of this symbolism in Tibet's flag becomes clear when remembering that Tibet is of all areas in the world the one in and from which the Brothers of Compassion who stand between the Redeeming Christ, the Lion of Judah, and humanity can best perform their saving, liberating mission for mankind.

CURRENT DEVELOPMENTS

The Chinese Communists have publicized the fact that Tibet is on their time table of extended controls. It will be in keeping with Russia's historic position to underwrite that intention. That these forces will invade Tibet is to be expected. India, as previously noted, will not resist that invasion militarily, and neither America, Britain nor any or all of their allies combined are in a position to forestall or prevent it.

"These may be the last days of Tibet as it was," writes an observer in Lhasa as reported by Kenneth de Courcy of London, one of the ablest analysts of world events. "I hope I am wrong," continues the Lhasa report, "but I see no basis for hope. No one can help now even if they would. The Tibetans have expressed their determination to resist but they have no sense of the immediacy of the peril."

According to a prophecy by the Tibetan State Oracle, a Tibetan institution to which we referred in our previous article, there would be no Dalai Lama after the thirteenth. The present incumbent is the fourteenth but may not properly be counted as such until he reaches the age of eighteen when he becomes the crowned ruler. As previously stated this will not be until 1953 and much may happen before then.

If or when invasion comes to Tibet it will carry with it heavy liabilities for wherever the Communists take over, totalitarian techniques are put into force which aim not only at the destruction of existing religious practices but the indoctrination of a purely materialistic interpretation of life, an elevation of the abstract state above that of the individual and a control of the thought and life of a people. Freedom is essential to man's spiritual evolution and it is not nor cannot be conferred by any kind of dictatorship whatever it be—political, economic or

ecclesiastical. Totalitarianism in any sphere of life mitigates against its normal, natural, evolutionary unfoldment. Only in freedom can man come to realize his true dignity as a human being and his eternal worth as a divine soul.

But there is no such thing as an unmitigated evil. There is a kind of destruction that destroys that which stands as a barrier to progress. Such liabilities, therefore, as Tibet may suffer from the incursion of alien forces will not be without compensating assets. A Communist invasion would destroy feudalism which is due for drastic removal; it will send tens of thousands of monks now vegetating in monasteries into the world of action where lessons await them in the mastery of the physical forces operating in this material world, lessons essential to the right and orderly progression of evolving life on earth. It will shatter ancient patterns of life that have long since lost their validity for the soul's evolution and stir into action creative forces that have too long been asleep. We are speaking now of the rank and file of the Tibetan populace, not of that hidden minority of Illumined Minds that dwell in this land but above the level of ordinary mortal existence.

Such a removal of barriers to the exercise of the spiritual life in the wider areas of human activity will inevitably entail great sorrow and suffering as it does to all people everywhere who cling to the old and see not the need for change, nor the virtues of new social and spiritual forms that must come into being.

In the process of such changes the greatest aid that Christian Anglo-America can give Tibet consists not so much in military assistance and material substance as in holding aloft the conquering precepts of the New Dispensation as these have found their supreme embodiment in the Sermon on the Mount. Whether it be in Tibet or Korea, in Iran or Palestine, the battle in which America is now engaged will in the end be won neither by bullets nor dollars but by the powers of the spirit. First of all there must come a national acceptance of this truth and after that a practical program conceived in the light of such a spiritual awakening. As yet our dependence is not on the powers that will win. As President Truman declared recently in his message to the World Baptist Alliance meeting in Cleveland, "Nations cannot survive materially unless they are redeemed spiritually."

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But for our promise to continue in this issue our study of Tibet commenced in the last *Interpreter*, we would naturally have devoted some pages to the crisis that has developed in Korea. Under the circumstances the subject must be deferred until our next issue.

Anyone reading this second installment on Tibet and wishing to procure the first may have it by sending in fifteen cents in coin or stamps.

New Age Bible Interpretation

BY CORINNE HELINE

All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they must return again.

The thing that hath been, it is that which shall be; and that which is done is that which shall be done.

Ecclesiastes 1:7-9.

Ecclesiastes and Proverbs are numbered among the "Sphinx Books" of the Bible. Their principal theme is that of the Great Primal Cause which underlies all Being and Becoming. This subject is generally regarded as too remote and abstract to interest average humanity whose thought and activity centers chiefly in the transitory happenings of the outer world.

Ecclesiastes has been aptly termed the Book of the Two Voices, namely, that sublime voice of the Eternal which forever negates the false and fleeting echo that arises from the time-space world. Its every chapter enunciates experiences of the sense world which, when achieved, are discovered to be but dead sea fruit, bitter to the taste and without lasting satisfaction. Each purely human pleasure bears its own seeds of sorrow. Every success built on self-seeking alone generates its own eventual failure. Even the quest of knowledge, the highest and noblest of all human pursuits, must in the end be found profitless if its aims and ends are centered solely in the personal. For one who engages in such a quest, the veil of the outer will never lift; the Light of the Eternal will always remain concealed.

It is this mystery of dualism between the outer and the inner, the real and the unreal, that is set forth throughout these books both in their verse structure and in their cantillation.

The thing that hath been, it is that which shall be, and that which is done is that which shall be done. Eternal and immutable is this great Primal Law. Unto the place from whence the rivers come, thither they must return again.

WISDOM AND UNDERSTANDING

Get wisdom, get understanding . . . Wisdom is the principal thing; therefore get wisdom. Yes, with all thy getting, get understanding.

Exalt her and she will promote thee; she will bring thee to honor, when thou dost embrace her. She will give to thy head a chaplet of grace; A crown of beauty will she deliver to thee.

Proverbs 4: 5, 7-9

The Esoteric Significance of Indian Music

BY CORINNE HELINE

MUSIC THERAPY OF THE INDIANS

IV

Frances Densmore, one of the best known authorities on Indian lore, writes that "the early purpose of Indian music has frequently been designated as calling upon spirits for help or for summoning supernatural aid . . ."

Among early Indians the thought was prevalent that music was essential to the demonstration of supernatural powers. Music, therefore, became an important part of the equipment of the medicine man who occupied the honored role of both priest and physician to his tribe. The medicine man had to possess the power of the magician or wonder-worker before he was qualified for the office of healer. Indians ascribed healing to the intercession of discarnate and celestial spirits and the healer necessarily had to contact these other-world beings. Music was used as the bridge of communion between the two planes. Thus we see the Indian concept of music was that of a sacred art. His tastes did not incline toward secular music and he thought but little of its importance. Love songs were unknown among the oldest tribes and even in modern times are looked upon with disfavor. Their music is associated with spiritual power, not with human passion, and its purpose is to benefit the many rather than for the glorification of individuals.

Through his close attunement with nature the Indian is a born clairvoyant, second sight coming to him naturally. In the medicine man this development was greatly enhanced by means of a rigidly disciplined life and protracted periods of fasting and meditative prayer.

Numerous allusions are made in the healing rituals of many tribes to the great healing center which was evidently an inner plane grouping and was presumed to be the common source of power for the healers of all tribes. Their mysterious Central Guild was symbolized by a white shell and frequent references are made to the wonder-working powers of this talisman.

The power of faith is fundamental to all true healing. It is the efficacy of faith that is so clearly discernible in the Indian healing rituals. Songs used in treatment were usually divided into two parts, one being descriptive of the mystic powers of the healer and the other an affirmation of certainty that the patient would be restored to health. This is instanced in the following words of an old Chippewa healing song: "You *will* recover; you will walk again. It is I who say it and my power is great. Through our White Shell I will enable you to walk again."

The words of such songs were repeated several times, forcefully and with great solemnity, as the medicine man applied herbal lotions to

wounds or bruises or used only the magnetic emanations of his hands. He was often assisted by his wife, both of them singing to the accompaniment of drum and rattle.

In the rhythms of the music lay its efficacy. The power intonations of the words and the rhythmic measures of the music varied in the treatment of different diseases. Herein lies a fertile field for investigation by our present-day musical therapists. The meaning of many of the man-trams of power employed by these ancient seers has been completely forgotten. Although they are still used by modern medicine men their deep occult significance has been lost. Frances Densmore expresses it well when she states that "the old Indian, taking his music with him, is passing quietly into the Great Silence."

Older members of the various tribes comprehend something of the vast occult powers with which their songs have been infused; therefore, they are reverently passed on from one generation to the next. There is a saying among the tribes that all the old songs were "received in dreams" but that modern songs are "composed." It is to be deplored that in this day practically no music is being *received* in the ancient manner. The reason is that few are willing to live the disciplined, renunciatory life necessary for the reception of this inner plane communication.

Healing songs were claimed to be of the same supernatural origin, many of them having come to the medicine man in visions or dreams. The testings and probationary periods requisite for entrance of the neophyte-priest into the Grand Healing Guild, which opened its portals only after the successful passing of certain initiatory degrees, is reminiscent of the Mystery Temple work of many ancient civilizations. Music was one of the fundamental keys of this Temple work.

Though all tribes appear to have drawn magical knowledge from the Grand Central Society, the techniques received by each tribe were different. Drawings, interpretive sign language, and so forth, given to one tribe could not be deciphered by the members of any other. Each received its own sacred mystery teachings and these were kept secret and inviolate for the benefit and enlightenment of that specific tribe.

As previously noted, healing songs were sung or intoned to the accompaniment of drum or rattle. Sometimes both were employed and in the treatment of certain maladies the notes of a flute were used. For the early Indian the drum possessed, perhaps, the deepest spiritual significance. Its decorations were always symbolic, often representing the means by which the medicine man made contact or came into communion with his supernatural teacher and the degree of Initiation in the Grand Lodge to which he had attained. The rattle was also looked upon as a sacred instrument to be used only in sacred rituals and ceremonials and for the healing of the sick.

It is a significant fact, and one well worthy of our notice, that the Indian method of musical therapy emphasized the use of percussion instruments almost exclusively. On the contrary, modern techniques entirely ban their use from the treatment room. In the times of the ancient Indian stringed instruments were practically unknown. Today it is the strings which have proven to be most effective in the treatment of disease, as many hospital workers will testify. It is to the occultist we must turn for a satisfactory explanation of this contradictory procedure.

Man is much more than he appears to be to our limited physical vision. He possesses a series of tenuous or highly etherialized bodies which interpenetrate his dense physical form. With each succeeding generation these finer vehicles become increasingly sensitized. It is only the most insensate, the most materialistic person of today whose nerves could withstand the shock of prolonged impact from percussion instruments alone. The over-placidity of the early Indian temperament needed acceleration while the over-emotional nature of modern man requires a soothing, quieting influence.

Truly, in the words of the poet, "Music hath charms . . ." There is a musical antidote for every type of human ill. Percussion instruments awaken and stimulate; strings make for calm and relaxation. The magic of healing with music is universal and its blessings belong to the Ages.

* * * * *

This is the fourth in a series of six articles on American Indians. The two remaining articles will deal with "Belief in the Supernatural and Its Importance in Indian Life" and Ceremonialism and Its Place in Indian Life." The part that music plays in every aspect of Indian life is stressed in each and all of these articles. Back numbers available at fifteen cents each.

Music Research Foundation

The Music Research Foundation of New York is making an organized effort to link music to medicine so that the one can be prescribed with as much scientific knowledge as the other. It is reported that so far 400 musical numbers have been classified as to their emotive properties and data has been compiled on the effects of specified compositions on persons with specific disabilities.

In practice the doctor defines the patient's need; the musician selects and applies the appropriate number. The approach is primarily medical rather than musical.

MUSIC FOR SURGERY

Music with anesthesia is being dispensed regularly in the operating rooms of the medical clinics of the University of Chicago. The combination was first tested at the clinics in 1947 and proved so successful in lessening the tensions of patients undergoing major surgery that it has since been adopted as part of the regular procedures in connection with spinal, local or regional anesthesia.

Music is carried to the operating rooms from a central recorder room. Two channels of musical recordings are placed on a strip of magnetic tape and will play four hours of continuous music. Patients have a choice of the music they prefer.

In Grateful Remembrance

JULIA SEATON

The recent passing of Julia Seaton, teacher, lecturer, author and medical doctor is no longer news. But the story of her life has in it an inspiration that will never pass for it is a story of intense activity, great productivity and above all of triumphant living.

Julia Seaton was born in Decatur, Illinois in 1862 and became an evacuee of the Civil War. She was a sickly child and developed tuberculosis. This took her to Colorado where she recovered not alone as a result of the curative mountain air but through an inner experience that released in her life a healing power that forever after she used in her healing and teaching ministry to the benefit of countless thousands. She was a born natural healer and performed many miraculous cures.

In her healing practice she had the fortunate combination of academic training in materia medica to which she added the wisdom and the insight of the metaphysical. Completing her medical training in Boston she took up practice in Colorado where she remained for fifteen years. Then realizing the fact that ignorance was the cause of man's ills, she decided to place the emphasis on her work on the prevention rather than the cure of disease. And so she then became the teacher first of all and after that the healer.

Her teaching career commenced in the Boston Metaphysical Library in 1905, the same library that continues to function there to this day. A couple of years later she took up her work in the Belasco Theater in New York. In 1910 she made the first of many trips to England where she was very successful and much beloved. It was she who first introduced the International New Thought Alliance to England.

Dr. Seaton also lectured in South Africa where she was offered a temple for her work if she would remain. She went to Australia twice, once on a trip around the world in 1922 or 1923. Altogether she traveled and taught in more than twenty-two countries.

In the early thirties she established the New Civilization Center near Ocala, Florida and later when taking up her residence there she started a School in Metaphysics.

Dr. Seaton was a dynamic, pioneering spirit. She wrote some half hundred books on physical, mental and spiritual healing. In one year her sale of these publications amounted to \$30,000. Among her best known books may be mentioned **Concentration, Key To Health, Wealth And Love, Regeneration Through Fasting and Symbology**, a book on numerology which is about to be republished.

At sixty she commenced writing poetry. About eight hundred of these have been assembled and await publication under the title, **Life, Love, God**. Two other of her works will also have posthumous publication, namely **Vagabonds of Infinity** and **Things to Remember**. The latter is a compendium of a thousand wisdom sayings.

At seventy she took up drawing and until passing in her eighty-seventh years she was vibrant and active as ever.

Her daughter, Dr. Julia Walton Jordan of Hollywood, who was with her at the time, tells us that as her transition hour approached she looked up at her with a smile and said knowingly: "You know, I think I'm taking wings," and with those words she winged her way aloft.

For over a period of fifty years, Dr. Seaton held large audience spell-bound by her intensely practical, helpful, inspiring messages. During the San Francisco Fair, for instance, a thousand people came through the gates daily to hear her and learn from her a new way of life. In recognition of

her remarkable drawing power and helpfulness to the Fair, the Exhibition authorities later presented her with a bronze medal.

"There is a power within you," said Dr. Seaton, "that is greater than anything you have met." This is a truth she herself demonstrated repeatedly as life brought her a succession of trials, some of which were what we call tragic happenings. Always these were victoriously overcome.

Julia Seaton was a bearer of the New Age consciousness and possessed the rare gift of implanting the seed of that consciousness into the minds of multitudes during the half century of her intensive campaigning for the establishment of a renovated social order and a spiritually enlightened New Civilization.

Her cause goes marching on!

IMMORTALITY NOW

In *A Treatise on White Magic* The Tibetan has this to say about death:

Death is governed by the Principle of Liberation and not by that of limitation. Death is only recognized as a factor to be dealt with by self-conscious lives and is only misunderstood by human beings, who are the most glamourised and deluded of all incarnated lives.

It was an inspiration prompted by this truth that brought the activity into being that operates under the name IMMORTALITY NOW. The messages that go out anonymously under this label are designed to dissipate the wide-spread delusion that death is a black-out and immortality an illusion.

How does it operate? Under the direction of a Co-ordinator voluntary Cooperators send out a little leaflet entitled "There is no Death" to those who have suffered bereavement. Names are taken from local paper. There are also related services. It is completely impersonal. No solicitations, no follow-ups, nothing sold. Everything operates within the spheres of joyous freedom.

The work can be done by anyone, anywhere, any time. It offers a welcome opportunity to many to serve a vital cause in a manner suitable to both their special interests and circumstances. For Information write IMMORTALITY NOW, Box 87, Utica, N. Y.

HAVENWOOD RETREAT

In the January issue of the *American Magazine* is an article on "Week Ends with God" in which the author observes that "The great religious retreat movement is bringing peace to individuals and is one of the brightest and most hopeful features of our tragic century."

One such retreat, we are pleased to announce, has recently been opened just outside of the city of Washington, D. C. Its special mission is to provide a haven for Truth students where they may come for rest and renewal and is dedicated "to the unfolding of man's highest good through study and which application of Christ's teachings." For further information write its director-custodian-hostess, Rebecca Dial, 238 East Woodlawn Ave., Falls Church, Virginia.

NEW AGE PRESS

The New Age Press is incorporated as a non-profit educational institution under the laws of the State of California. Its activities are devoted exclusively to the publication and distribution of literature aimed to further the oncoming of the Kingdom of Christ on this earth. Contributions to the New Age Press are deductible in income tax returns.

BOOK REVIEWS

REDISCOVERING THE ANGELS. By Flower A. Newhouse. Christward Ministry, Vista, Calif. Cloth; 98 pp; \$3.00.

In her new book, *Rediscovering the Angels*, Flower Newhouse has done just what her title implies. One feels after an hour spent with these pages that it has been an hour of close communion with these bright angelic presences, so intimate and tender are her pen portraits of them.

In the New Age now dawning, ever increasing multitudes will become aware of angelic ministry upon the earth and of what it portends in the well-being of man. The book, *Rediscovering the Angels*, may well be termed a New Age textbook pointing in this direction. It is indeed timely and important at this time.

The book contains a chapter dealing with angelic ministries in the Bible. Another describes the angelic visions of Enoch as given in the Apocryphal Book of that name. Also enumerated are the Angelic Orders serving the Christ, and other chapters deal with these celestial inhabitants and man's relation to Angelic Orders.

This reviewer would like to particularly recommend the chapter, "The Open Door to Nature," as an ideal vacation meditation. It will serve to invest nature with a new beauty and inspire an added reverence for the divine life that underlies all manifested being. The volume is richly illustrated by Valorie Fechter and Donald Burson.

—C. H.

FORGOTTEN RELIGIONS—A SYMPOSIUM. Edited By Vergilius Ferm. Philosophical Library, Inc., 15 E. 40th St., New York, N. Y. Cloth. 378 pp. \$7.50.

A scholarly presentation of some of the faiths of men who belong to civilizations remote from our own in order to show something of the splendor, grace and glory of peoples who have preceded us. Much of the material in this volume is new even to scholars, the results of the most recent investigations in ancient cultures and social anthropology. The style is eminently readable. Each contributor is a specialist in his field.

—E. H.

JUDITH. By Blanche A. Draper, Ph.D., Ps.D., Sc.D. The Christopher Pub. House, 1140 Columbus Ave., Boston 20. Cloth. 137 pp. \$2.25.

An aesthetic, romantic tale, said to have been brought forth from the astral sphere by Marie Corelli in all her earthly inimitable beauty of style and presentation. The courage and beauty of the enchanting heroine, Judith, became legendary through her Divine Ordination to redeem the Kingdom of Ragau. This tale is offered to those who are interested in the possibilities of a power greater than that of earthly human existence.

—V. S.

A CENTURY OF VIVISECTION AND ANTI-VIVISECTION. E. Westcott. C. W. Daniel Co., Ltd., Ashington, Rochford, Essex, England. 1949. 676 pp with Appendix, Index and Bibliography. Price \$5.00.

This is a factual, documented history of the practice of vivisection and why it lead to the organized activities of the Anti-Vivisection Movement. The comprehensive volume includes chapters on the use of public funds for vivisection experimentation, reports before the Royal Commission, separate examinations of various types of current "research," and the whole is a well-authenticated refutation of claims made by experimenters that vivisection is essential to science or beneficial for humanity.

—E. H.

RAINBOWS. By Cora King Swain. 3650 Crestmont, Los Angeles 26, Calif. Cloth. 51 pp. \$1.50.

The realization of deep moving truths, the swelling emotions of gratefulness and praise, of love and joy, which so often well up in the breasts of all but too often remain unexpressed have found a lovely voice in this beautiful book of poems. The charming little volume is attractively bound in light blue leatherette and lettered in gold. A happy gift for a loved friend.

DAILY MEDITATIONS. By Evelyn Benham Bull. Willing Pub. Co. P. O. Box 51, San Gabriel, Calif. Paper. 88 pp. \$1.00.

A biblical text, and a short meditation based upon it, is given for each day of the year. The book is divided into 52 chapters, for the weeks, each with its own topic for study, e.g. Understanding, Assurance, Seeking, Glory, Obedience, Blessing Presence, Humility, Faith, Peace, Will, Joy, etc. Invaluable help in establishing a constructive consciousness, and providing a daily beacon for the mind.

MEDITATION OF THE RAINBOW BRIDGE—SPECTRUM OF DIVINE SUPPLY FOR WHOLE HARMONIOUS BEING. By Ruth Harwood and Eve Lynn Marden. Guilders Press, Care of Ruth Harwood, 117 South Madison, Pasadena 1, Calif. Paper. 28 pp. \$1.00.

This little booklet glows with charm, in concept, and expression, as well as in the exceptional beauty of its physical production. One by one, the authors deal with the esoteric significance of the colors of the spectrum, pouring out for the reader with each, a wealth of spiritual illumination.

Cover choice of vibrant colors: Deep rose red, bright orange, luminous yellow, light green, clear blue-green, madonna blue, soft blue-violet.

THESE JEWELS I SHARE. Mabel Wilton. Willing Pub. Co., P. O. Box 98, Sta. M, Los Angeles 32. Blue cloth. 143 pp. Price \$2.50.

The "jewels" are verses on such factors and eventualities of every-day living as Lost Dog, Night, Brooms, Spring Fashions, Graduation Day, My Home, Tea Fancies, Because it Rained, Fingerprints, and so forth - the "homey," intimate things in everyone's life. The publishers compare her work to that of Edgar Guest.

ENIGMA OF LIFE. John H. Manas. Pythagorean Society, 152 W. 42nd St., New York 18, N. Y. Paper. 64 pp. Price 75c.

Health! Health of mind and health of body, two inseparables, made possible of achievement through an understanding of the Ancient Wisdom. The author delves deep into a glorious and illumined past to bring its healing techniques to an ailing present. Both the healer and the seeker after health have much to gain from this clear and concise treatise.

—E. H.

THE CHALICE OF THE HEART. By Mary Gray. Christopher Publishing House, 1140 Columbus Avenue, Boston 20. Cloth. 110 pp. \$2.00.

Points out that the purpose of man's incarnation and the plan of evolution has been known to all the great religions of the past—the conquest of desires of the little self and the downpouring of the Divine Spirit into the purified chalice of the heart.

Books reviewed in these pages may be secured from the New Age Press, Inc. 1544 Cerro Gordo Street, Los Angeles, 26.

The Helines Go East

According to present plans Corinne and Theodore Heline will leave Los Angeles September first for an eight weeks lecture tour. There will be scattered dates along the route going East, St. Louis among other places, and again on the return trip West. Philadelphia and Reading will each be dated for several lectures in mid-September. In Boston either Mr. and Mrs. Heline will be speaking at the Metaphysical Club, 739 Boylston Street every night from September 22nd to September 28th inclusive and also on Sunday afternoon, September 24th. Mrs. Heline will give her series of illustrated lectures on the Wagnerian Music-Dramas. Mr. Heline will deal with current events.

On Saturday night, September 30th the Helines will attend the banquet given by the Conclave of the Rosicrucian Centers of the Eastern Seaboard at the Claridge Hotel, Broadway at 44th St. after which both Mr. and Mrs. Heline will address the gathering.

On Tuesday evening, October 3rd, Mrs. Heline will open the season's activities of the Psychology Forum at Steinway Hall, 157 West 57th St. This will be with an illustrated lecture on "What Happens When We Die." The lecture schedule in New York for the following fortnight will be announced later.

Washington, D. C. comes next in the itinerary. Among other dates in this city will be an esoteric interpretation of one of Shakespeare's plays by Mr. Heline for the Shakespeare Society of Washington following a dinner function of the Society at the Fairfax Hotel.

All those who read this announcement will render an appreciable service by notifying all interested friends in the cities where the Helines will be speaking and/or send in names to the office of The New Age Press, Inc. so they may receive the lecture announcements as issued.

SUN IN LEO

*You shine; others revolve about you.
How could they get along without you?
You know the way your light will guide them
And your decisions will decide them.
Your warmth for all mankind is ample;
No one has yet but known a sample.
Your strength endures beyond time's span;
You give it freely, all, to man.*

Only an astrologer with the mystical Neptunian sense that penetrates to the innermost quality of energies that ray forth from each of the zodiacal signs can fully appreciate what Malcolm Schloss has divined and phrased as only a poet can in his series of birthday card stanzas of which the above is one. But everyone can and will appreciate their concise, definitive character and their inspirational beauty.

The cards, 5" x 6" in size, carry the pictorial symbol of the sign which is encircled by the zodiac and carries beneath the name of the sign and the month it governs. The color of the card is that to which the sign in correlated. Price of card with envelope, 25 cents. Obtainable from the New Age Press.

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